

programs, as well as technical assistance in the field. Mr. Bergey urged support for many recommended applicants, recognizing that even a small grant could make a difference to folk arts projects and that an organization could leverage NEA support when seeking funding from other organizations and donors.

Mr. Bergey's international leadership includes service as consultant to the Center for U.S.-China Arts Exchange on a long-term project to conserve traditional arts and minority culture in Yunan Province, China; author of a chapter on music and public policy in the United States and Canada in the *Garland Encyclopedia of World Music*; and service on the U.S. delegation for the UNESCO Intergovernmental Meetings of Experts to Draft a Convention for the Safeguarding of Intangible Cultural Heritage, the UNESCO Inter-American Committee on Culture of the Organization of American States in 2003, and the U.S. delegation to UNESCO to draft a Convention on the Diversity of Cultural Expressions in 2005.

Joe Wilson, who served as Chairman of the National Council for the Traditional Arts in Silver Spring, Maryland, described Mr. Bergey's service as follows:

"During his years as a folklorist and collector, Barry sought out those the Good Book calls 'even the least of these little Ones.' He understood that the genes for creativity were spread wide, and knew it was his duty to reach into the places where the poor and ragged people dwelled. He was gracious and good to all who came calling, and understood that it was his duty to be certain that his branch of government was fair to all its citizens. He honored the taxpayers by being careful in the expenditure of funds. In an influential place and at an important time, he lifted artists up, all artists, and made them better understood. His reach has been great, and his grasp magnificent."

I urge my colleagues to join me in thanking Barry for his extraordinary service to the National Endowment for the Arts and for his outstanding contributions to our cultural heritage, and in wishing him, his wife Jean, and his children Claire and Matthew all the best in the coming years.

#### PERSONAL EXPLANATION

#### HON. RON KIND

OF WISCONSIN

IN THE HOUSE OF REPRESENTATIVES

*Thursday, November 13, 2014*

Mr. KIND. Mr. Speaker, I was unable to have my votes recorded on the House floor on Wednesday, November 12, 2014. Mechanical issues in Minneapolis delayed my flight to Washington, DC until after votes had been called. Had I been present, I would have voted in favor of H.R. 4194 (Roll No. 516).

#### HONORING MOUNT ZION MISSIONARY BAPTIST CHURCH

#### HON. BENNIE G. THOMPSON

OF MISSISSIPPI

IN THE HOUSE OF REPRESENTATIVES

*Thursday, November 13, 2014*

Mr. THOMPSON of Mississippi. Mr. Speaker, I rise today to honor Mount Zion Missionary Baptist Church Canton, Mississippi.

The population of Madison County, Mississippi has been predominantly African-American since 1840. Prior to 1865, some members of the African-American population, most of whom had arrived in the country as slaves, were permitted to attend worship services, to be baptized and to be married in the area churches. They were also allowed to join established white congregations.

Early county records indicate that slaves were a part of the church communities. The Old Madison Presbyterian Church, the First Presbyterian, and the First Baptist listed a total membership of one hundred and thirty-four. One hundred were slaves and the other thirty-four were whites.

After the Civil War and freedom, African-Americans naturally desired to establish their own houses of worship. In 1865, the newly freed members of the congregation of First Baptist, with encouragement and financial assistance from their white counterparts, organized Mount Zion Baptist Church. Rev. T.J. Drane, pastor of the white church, served as minister receiving for his services a monthly salary of one dollar.

In 1870, Drane and R.B. Johnson donated two acres of land on the northern boundary of the plantation to Mount Zion. The first church was erected on Freedman Hill, located at the corner of North Railroad and Bowman Streets, according to the 1898 George and Dunlap map of Canton. Rev. Drane called for a meeting with council along with Mr. Will Powell from the white Baptist Church to help establish the church.

In addition to serving as pastor, Rev. Drane ran a day school and was assisted by Lillian Highgate, a white female. Rev. Drane received an additional \$1.50 a month for his services. He also organized and maintained the first Sunday school class. All other organizations came into existence after Rev. Drane's resignation. Rev. Jordan Williams replaced him.

Newspapers frequently carried announcements concerning Mount Zion's activities. For example, "Several converts at the Colored Baptist Church were baptized at the railroad culvert," or "Rev. Williams, pastor of the Colored Baptist Church, immersed ten converts last Sunday night". The second church site was across the street where the TWL parking lot is now located.

The third and fourth pastors were Reverends Mass and Davis. The fifth pastor, Rev. R.T. Sims, served for eighteen years and Rev. W.L. Varnado for seven. The seventh through the tenth pastors were as follows: Rev. Bradley, Rev. Morris, Rev. Drew, and Rev. A.D. Purnell.

By the 1920's, the congregation had outgrown the church and Rev. Purnell, along with members, began raising money for a larger building. The new lot for our present church was purchased from Jack Warren. Rev. Purnell asked Mr. S.M. Reddick, Vice President of Madison County Bank, to serve as custodian over the church's building funds. He also asked if he would direct the building of the church and issue bonds to underwrite construction costs.

The bank issued \$14,000 in bonds. Raymond H. Spencer was the architect of the neoclassical brick structure. He also designed the First Methodist Church of which Reddick was a member. The building was erected in 1929 at the cost of \$35,000. The congregation moved into the new structure February 1930.

Rev. P.F. Parker, the eleventh pastor, with the help of God and members, burned the mortgage. Under his leadership the church grew. For example, the following organizations played an active role in missionary work: Senior Missionary Society, Junior Matrons, Young Woman's Auxiliary, Red Circle/Sunshine Band, Sunday school, Baptist Training Union, Senior Choir, Gospel Chorus, Junior/Beginner's Choir, New Membership Club, Pastor's Aide, Boys' Bible Club and Usher Board. Rev. Parker served until his death in 1970.

Mount Zion continued to serve the African-American community religiously and socially. During the summer of 1964, Mount Zion was the location of a pivotal moment in our state's civil rights struggle. In her autobiography, *Coming of Age in Mississippi*, Ann Moody notes that Mount Zion was the biggest Negro church in Canton and the center of the local marches.

On Friday, May 29, 1964, on the church lawn, six hundred community and church members witnessed the near death beating of McKinley Hamilton, a young African-American man. As a result, eighty church members marched on the Madison County jail in one of the first protest marches in Canton. Mount Zion became known as the "Church of Refuge". In 1968, twelve hundred students from Rogers High School marched because they were outraged over the murder of Dr. Martin Luther King, Jr. A group of parents led them to Mount Zion. Rev. Parker opened the doors of the church to them, thus saving them from injury by law enforcement officers waiting for them on Hickory Street in front of High's Funeral Home.

Dr. W.L. Johnson, our twelfth and present pastor, has served for twenty-nine years. His words have power through the Holy Spirit. Under Dr. Johnson's leadership, the church has continued its growth. For example, the church has been air-conditioned, carpeted throughout, a fellowship hall and recreation center built and equipped, four parking lots purchased and surfaced, restrooms were remodeled, a lounge installed, pews padded, a new intercom system purchased, speakers installed in the pulpit and choir loft, additional chairs purchased for the choir and seating areas in the wings, two new copiers, a computer, storage room, and a fifteen passenger van and twenty-seven passenger bus were also purchased. The stained glass windows were repaired, and the pastor study was moved upstairs.

We now have a summer recreation program. Our membership is approximately 500 and still growing. The church is one of the most monumental, intact, and historic resources associated with the Canton African-American Community. As a result of this, the church was recently placed on the registry of Historical Buildings.

Our aim is to give every God-seeking person an opportunity to receive salvation. The church clearly reflects the importance of the social and religious life of the African-American community from its birth in 1865 up to the present. Let us resolve to make service to Christ a priority in our lives.

Mr. Speaker, I ask my colleagues to join me in recognizing Mount Zion Missionary Baptist Church.